THE LOYAL SUBJECT, OR MONARCHY DEFENDED; AND REPUBLICAN PRINCIPLES EXPLODED BY THE WORD OF GOD.

WRITTEN,

And most humbly dedicated to all who love their

KING and COUNTRY;

By the Rev. RICHARD MUNN.

Minister of the Chapel in the Mulberry Gardens.

SECOND EDITION, considerably enlarged.

To the Law and to the Testimony: If they speak not according to this word, it is because there is no truth in them. ISAIAH, viii. 20.

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PREFACE.

I AM well perſwaded of the Cenſures and Reproaches, with which I ſhall be loaded for thus interfering in the diſpute of the Day; but having Truth on my ſide I don't fear weathering out the ſtorm. And who can tell, but an arrow thus ſhot at a venture, may ſucceed like David's pebble, in bringing down ſome of the proud Goliahs of the day, to acknowledge God's word, as the rule of faith and practice? However, I ſhall leave this with God, who works all things after the Counſel of his own Will. Let thoſe who are diſpoſed to cavil, firſt read and then condemn.—The liberty of the Preſs is one of the many bleſſings, enjoyed in Great Britain; and it is as true, that this privilege is proſtituted by many, to the baſeſt purpoſes. (Witneſs, ſome recent Publications on Political Subjects.) It is therefore, (in my opinion,) the duty of every one, according to his ability, to contribute as much as poſſible towards the Public Peace and ſafety, by promoting a counteracting ſpirit, to that of Sedition gone out into the Nations. It is with a deſire to forward this good work, and accompliſh ſuch a glorious end, that I conſent to the Publication of the ſubſequent pages. When I firſt ſat down to write on the ſubject, I had not the leaſt intention to publiſh, only to collect a few materials together, in the form of a Sermon, for the improvement and eſtabliſhment of my own Hearers. But I am now by the importunity of my friends prevailed on, to commit the little work (in its imperfect, and unpoliſhed ſtate,) to the mercy of the Public; And if it be uſeful (in a ſmall degree) to the intereſt of my King and Country, I ſhall willingly bear the reproaches of the World.—What could I not do in the ſervice of a cauſe ſo truly glorious? To ſerve the beſt King,

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and happieſt Country in Europe, I ſhould be ambitious to dedicate fifty lives, if poſſeſſed of ſo many!

I have here endeavoured as far as my plan would permit, to ſtate Royalty and Republicaniſm, in their proper colours. The one drawn as with a ſun-beam, and the ghaſtly features of the other, as drawn in blood. The Reader will find the ſtandard of my Sentiments to be the word of GOD; that pure fountain of truth, which is the only true guide, to the bewildered mind; and the beſt inſtrument to extricate the credulous, from the ſophiſtry of deſigning men. Till this grand ſource of inſtruction is well conſulted, the mind will fall an eaſy prey to the novel craft, and ſubtle devices of thoſe men, who lie in wait to deceive. Were this old faſhion book more attended to, I will dare to affirm, there would be more Loyalty, Piety, and Humility among us; and leſs Sedition and Diſtraction.—I have paſſed over many things ſlightly in theſe ſheets, as I prefer brevity to prolixity: So that this work is only deſigned as a key to what the Scripture ſays on the ſubject. I have no mercenary views in the Publication, but ſhall have all my wiſhes gratified, in proportion to the utility of it in the world.—I ſhall here conclude, by requeſting a candid, and careful inveſtigation of the ſubject, and comparing it with the ſtandard of all truth; praying the LORD to bleſs it to every Reader, and aſſuring the world that the profits ariſing from the ſale of the work, will be ſolely applied to charitable purpoſes.

No. 54, *Great Hermitage-Street,*
St. George's, Middleſex.

P. S. I am ſorry for having ſuch cauſe to apologize for the miſtakes and imperfections, of a former edition of this work; but the cauſe of ſuch blunders, is avoided in this; and as a compenſation for their diſappointment, who purchaſed that, I have here put a ſecond edition into their hands at half price, tho' conſiderably enlarged in ſeveral parts.

THE

LOYAL SUBJECT,

OR

MONARCHY

DEFENDED FROM SCRIPTURE.

I. Sam. x. 24. "GOD SAVE THE KING!"

ALTHOUGH, (as a worthy prelate once obſerved,*) preaching morality is not preaching the goſpel, ſure I am, that every moral and civil duty is inculcated in the goſpel; nor is any thing more evidently proved, than the ſupremacy of Princes, and the allegiance of the Subject: Which in the ſequel of this diſcourſe ſhall appear. When therefore divinely authorized, and impelled by the neceſſity of the times, who can be ſilent? While Anarchy and Republicaniſm are making ſuch alarming ſtrides, and diffuſing their pernicious effects on every hand; ſhould we hold our peace, the ſtones would reproach our ſilence! Or ſhould we affect a neutrality in the preſent ſtate of things, it would in my opinion be contemptible! Therefore as men, let us declare our attachment to peace, and as Chriſtians, pray for our rightful Sovereign. And while Papiſts, and Republican Levellers, encroach on the Sovereign Prerogative, it is our privilege to maintain it with our lives and fortunes; nor can I ever acknowledge but one, ſuperior to the King, viz. "the LORD of LORDS, and KING of KINGS."

As to the Scribblers of the day, who talk about the Sove-

*See the Bishop of St. David's charge tothe Clergy of his Dioceſs.

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reign People, &c. we ſhall leave them with the Almighty to reform; and to convince them of the Sin of depoſing Princes. GOD only has a right to bring down the mighty from their ſeat, and to exalt them of low degree. But it is evident in theſe modern Depoſers and Murderers, that they have no fear of GOD before their eyes! And while they are amuſing the Populace with the name of Freedom, they are impoſing their curſed yoke on all that fall into their hands. There is not a man among them poſſeſſing real Freedom, but Prince and Peaſant ſuſpected of diſaffection, fall victims to their revenge without diſtinction. From all ſuch Liberty and Rights of Man, "GOOD LORD deliver us!" It is an awful thing for any man to aim at GOD's prerogative! Or to deſpiſe and pervert his ordinance! He ſays, "touch not mine anointed, and do my prophets no harm;" but now His commandments are rejected and His words are not heard. It is therefore high time to humble ourſelves before GOD; to bewail the infidelity of the times; and from our hearts join the Ancient Worthies, in ſaying, "GOD ſave the King."

Theſe were the words of King Saul's ſubjects, after he was confirmed in his kingdom; but he would have been a man by himſelf, had there been none diſſatisfied and turbulent in the nation. Indeed this was never the happineſs of any one yet; nor is it to be wondered at, for GOD himſelf cannot pleaſe every man. However, there was with Saul a band of true men, whoſe hearts the LORD had touched; who conſequently were well affected to his Perſon and Government: But the children of Belial (mark who they were,) ſaid, "How ſhall this man ſave us?" And they deſpiſed him, and brought him no preſents: But he prudently winked at it, and held his peace. (*ver.* 27.) In further improving the ſubject before us, I ſhall,

I. Give you my reaſons for conſidering the propriety of theſe words upon the preſent occaſion; and at all times joining to ſay, "God ſave the King!"

II. I ſhall anſwer ſome of the objections commonly made to the King and Britiſh Conſtitution.

I. The Propriety of uſing theſe words (God ſave the King,) will appear.

1. By conſidering, that it is an honorable diſtinction, of very early date. In the days of Abraham, we read of ſeveral Kings, *(Gen. xiv.)* and that Abraham on his return from an encounter with them, met Melchizedeck, King of Salem, *(ver.* 18.) who relieved him with bread and wine; and bleſſed him and his poſterity. Abraham on the other hand, acknowledged his Courteſy and Sovereignty: And as a loyal Subject gave him a tenth part of all he poſſeſſed. This Melchizedeck is celebrated as an eminent Type of Chriſt, our divine Sovereign and High Prieſt; ſurely then the title of Kings, cannot be offenſive to God, as ſome would ſuggeſt ſo then, it is not only a title given to the Lord's Vicegerents on earth, but aſſumed by Himſelf in Heaven. The Lord is a great King, and His name is dreadful among the Heathen. Under this idea the Pſalmiſt addreſſed the ſupreme Being, *(Pſal. xliv.* 4.) "Thou art my King O God, command deliverance to Jacob." This entreaty ſuppoſes, that the voice of a King is accompanied with a power to deliver; agreeable to Solomon's words, *(Eccl. viii.* 4.) "Where the word of a King is, there is power; and who may ſay unto him what doeſt thou." In *Pſal.* 2. God commends His Son under that title as an example to the Kings of the earth: And exhorts them to be reconciled unto Him, as to the ſupreme Sovereign of the whole earth; by whom Kings reign, and Princes decree juſtice. *(Prov. viii.* 15.

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And when the Prophet ſays *(Iſai. xxxii.* 1.) a King ſhall rule in righteouſneſs, he adds, *(ch. lx.* 12.) the Nation and Kingdom that will not ſerve Him, ſhall periſh: Yea, thoſe Nations ſhall be utterly waſted. The LORD compares Heaven itſelf, in a variety of ſcriptures to a Kingdom. (not a Republic.) In thoſe days the GOD of Heaven ſhall ſet up a Kingdom which ſhall never be deſtroyed. *(Dan. ii.* 44.) This Kingdom is not governed in the form of a Republic, or by an Elected King; but by ſuch an one as GOD has thought good to impoſe on them: "I have ſet my King (ſays the LORD) upon my holy hill of Zion." *(Pſal. ii.* 6.) "He laughs at the madneſs of the People, and brings the counſel of the Wicked to nought." It is evident the LORD has given his ſanction to Monarchial Government, yea, he has given the firſt example of it Himſelf, by inveſting His Son with Regal authority: Nor can we ſuppoſe he would have repreſented Heaven ſo frequently under the metaphor of a Monarchy, if that form of Government had been contrary to his Will. Therefore to attempt the annihilation of that Sacred Title, is the moſt ſacrilegious preſumption! This is a pretence to wiſdom above all that is written; and a robbing of GOD of his glory, in the face of inſpired evidence!

2. Kingly Power and Authority are of divine appointment. This has been proved already in part, but to come to particulars. GOD gave Saul to be King over Iſrael; but you will ſay, he gave Saul in his wrath; I admit he did; but he gave David in mercy, (a man after His own heart;) and gave the People a conditional promiſe, that while they were obedient to his law, he would continue them a King of David's line, to the lateſt ages. *(Pſal. cxxxii.* 11. 12.) "The LORD hath ſworn in truth unto David, he will not turn from it. Of the fruit of thy body will I ſet upon thy throne. If thy children

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will keep My covenant, and My teſtimonies that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore." * Here is hereditary Monarchy, eſtabliſhed in the houſe of David by God himſelf; Why not then in the houſe of Hanover? When the Sceptre fell from the hand of David's poſterity, it was becauſe they fell from God by their iniquity. When at any time the line of ſucceſſion has been broken, it has been thro' God's law being ſome way forgotten. God's promiſe of hereditary ſucceſſion, is not abſolute, but conditional; nor has He bound Himſelf to maintain it any longer than His conditions are fulfilled. "If thy children will keep My covenant, &c. their children alſo ſhall ſit upon thy throne." The abuſe of that dignified right, veſted in Solomon and his ſon Rehoboam, ultimately turned to their own decay. (As in *I. Kings. xii.* 14.) Rehoboam ſaid unto the People, "My father (Solomon) made your yoke heavy, but I will add to it; my father alſo chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions." This abuſe of power, and departing from God, was chaſtiſed by alienating ten tribes

*This quotation is doubtleſs a prophecy relating to the Meſſiah, as appears from inſpired teſtimony, (*Act. ii.* 30.) but it would be wreſting the words indeed to ſuppoſe they had no literal ſignification: The words primarily referred to David and his poſterity according to the fleſh, as appears from 2. *Sam. vii.* 12. It is a conditional promiſe, and therefore more fitly applied to David and his children than to Chriſt, to whom the promiſes were made abſolute. This is admitted by the ableſt authors I ever conſulted on the paſſage; and perhaps none of them all poſſeſſing more merit, than the late celebrated and pious Doctor Horn, Biſhop of Norwich: Whoſe words are, "This promiſe has a twofold ſenſe, relating to Solomon as the type, to Chriſt as the ſubſtance." But ſome may ſuppoſe my ſyſtem defeated by the ſpiritual reference of this ſcripture to our Saviour; but ſo far from being defeated, it is the more incontrovertably eſtabliſhed. But if men will indulge a rooted prejudice, or an idle fancy, they are likely to blunder from error to error, and remain for ever ſtrangers to the truth.

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from his dominions, which were never more regained. But it is not hard to determine which party, (the Prince or the People) were moſt culpable in this account. Whoever carefully reads this chapter quoted, will eaſily ſee that this ſeverity in Rehoboam's words, was extorted by the riotous aſſembly of an arrogant People, who ſeditiouſly united under a pretext of Reformation, to elect Jeroboam their King, who was formerly a ſervant to Solomon. God was not ſo angry with them before, for aſking a King, as for their want of allegiance to Him, for they withdrew their necks repeatedly from under His yoke, ſo that he complains: "My people would not hearken to my voice, and Iſrael would have none of me!"—He does not blame them ſo much for aſking a King, as rejecting their God. *(ver.* 19) He choſe the King, not to be deſpiſed, but revered and ſerved as His Miniſter; a ſentiment inculcated both by the precept and example of our Saviour. "Render unto Cæſar the things that are Cæſars, and unto God the things that are Gods;" and to enforce the doctrine, He wrought a miracle to ſhew an example. Herein he diſplayed His eternal Power and Godhead, and demonſtrated the truth of His having all Power in Heaven, Earth, and Seas; by cauſing a fiſh in the latter to contribute to his neceſſities. His life was marked with the reverſe of hoſtile Intentions againſt the State, and ſo far from expoſing the Defects of Government, or the abuſe of Power; that when they would have made him King by force, he generouſly declined it; declaring my Kingdom is not of this World, But is a Kingdom of Grace, Mercy and Peace, ſet up in the heart of every Chriſtian, never to be deſtroyed *(Dan. ii.* 44.) His Life was a train of Wonders, and his conduct a Scene of unabating Benevolence to Rich and Poor. Herein he has left us an example that we ſhould follow His ſteps, in Holineſs and Righteouſneſs all the days of our life. He was holy, harmleſs undefiled, and ſeparate from Sinners; and at laſt gave himſelf

ſelf for us, a Sacrifice to GOD, to redeem us from all iniquity.

3. GOD has commanded us to revere their perſons, and ſerve them in love. By St. Peter, he commands us as free men, to have our converſation honeſt among the Gentiles; that whereas they ſpeak againſt us as evil doers, they may by our good works, which they ſhall behold, glorify God in the day of viſitation; ſubmitting ourſelves to every ordinance of men, for the Lords ſake: Whether to the King as SUPREME; or as to the Governors, as unto them that are ſent by Him, for the Puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of GOD; that with well doing, we might put to ſilence the ignorance of fooliſh men: not uſing our liberty as a cloak of maliciouſneſs, but as the ſervants of GOD. Honour all men: Love the Brotherhood: Fear GOD: Honour the King. *(I. Pet. ii.)*

For ſays St. Paul, *(Rom. xiii.)* "There is no Power but of God: the Powers that be, are ordained of GOD. Therefore, let every Soul be ſubject to the higher Powers; and, whoſoever reſiſteth the Power, reſiſteth the ordinance of GOD; (mark it well) and they that reſiſt ſhall recieve to themſelves damnation. For Rulers are not a terror to good works, but to evil." (i. e. by maintaining the truth, and putting the Laws in execution: And without this, our lives and property would be in danger. But ſome are ſo daringly preſumptious, as to defy the Power of GOD and Man! A proof, of their infidelity, and awful depravity.) And wilt thou not fear the Power? Do that which is good, and thou ſhalt have praiſe of the ſame: For he is the Miniſter of GOD, to thee for good. (i. e. the King.) But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: For he is the Miniſter of GOD, to execute wrath on him that doeth evil, (whether rich or poor:) Wherefore ye muſt needs be ſubject, not only for wrath, but for

conſcience

conſcience ſake. (But Men that hate our King, muſt have no conſcience, or it is ſurely ſeared as with an hot iron.) For, for this cauſe we pay Tribute alſo; For they are God's Miniſters, attending continually on this very thing. Render therefore to all their dues: Tribute to whom Tribute is due; cuſtom, to whom cuſtom; fear, to whom fear; honour, to whom honour. Oh Sirs! Who but madmen will countenance Republican Principles, and fly in the face of God, by denying the Scriptures, and following the ignis-fatuus, of a deluded mind.

4. God has promiſed to make Kings the greateſt bleſſing to the Church. (*Iſai. xlix.* 23,) And Kings ſhall be thy nurſing fathers, and Queens thy nurſing mothers. Thoſe who countenance the preſent faſhion of depoſing Kings, muſt have loſt ſight of this promiſe entirely; or they would ſtudy their own intereſt, in maintaining the Right and Authority of their Sovereigns, and not in ſlighting and reviling them. Every impartial man, muſt confeſs our Gracious Sovereign, George the third; to be a nurſing Father, and his Queen a nurſing Mother to the Nation; Protecting the Liberties, and tolerating the Opinions of all men. In our day every man ſits under his own vine and fig-tree, and is at liberty to worſhip God after his own form. But all this does not ſatisfy ſome men; nor would they be ſatisfied long, if they had all they wiſhed for, viz, a Government of their own contriving: Their minds are agitated like a troubled Sea, whoſe waves caſt up the mire and dirt. (*Iſai. lvii.* 20.) Thoſe who improve not a few Bleſſings, would probably be as ungrateful if poſſeſſed of more.

Many Prophets and Wiſe Men, deſired to ſee our Bleſſings, but died without the favour. Only by faith could our happineſs be ſeen, by the holy Patriarch and Prophets. Thus Abraham beheld this day afar off, and was glad. Verily, had our noble Reformers, that ſuffered under Popiſh cruelty, enjoyed

joyed our privileges, they would have wondered more at Engliſh Republicans, than at the fury of the Popiſh Bigots. The Lord make us thankful for our privileges, and fruitful in good works, while enjoying them! Remember the fifth commandment; honour thy Father and thy Mother; (i. e. natural, and civil;) and bleſs God for an equitable, and prudent adminiſtration of Mercy and Judgment, to the numerous families* inhabiting theſe realms, under their Majeſty's parental protection. Conſider what ſtimulating encouragements are given to the ingenious, induſtrious, and obedient. The Mechanic, the Merchant, the Man of Science, and Huſband-man, find all Protection, and every reaſonable happineſs under the auſpicious reign, of our Sovereign Lord the King.

Is not our happineſs the envy of all the World? And why? Becauſe we are daily growing rich and populous under a mild Government, far from the noiſe of War; while the rights of Prince, and People; are equally ſecured. Happy ſhould I be, could I ſay in truth, that real Godlineſs reigned as much among us, as moral, and national happineſs.

5. There is no doing without a King, or a ſubſtitute to ſupply the place, under a different title; no more than the body could live witout the head. No buſineſs could be done regularly in a ſmall aſſembly, witout a Chairman, or a Preſident; this is found neceſſary among the revolutioniſts themſelves; both in France, Holland, America, &c. What are men cavil-

*A certain Republican author, when ſtriving to degrade the name and authority of Kings; tells us of the abſurdity of calling a young man veſted with that dignity, the Father of the People, &c. A proof to me that he knew more of Making Stays than Mending States. Young Joſeph told his Brethren, (*Gen. xlv.* 8.) that God had made him a Father to Pharaoh, by which he meant a bleſſing to him and the nation: As our bleſſed Sovereign has been to this nation, ſince he aſcended the Britiſh Throne.

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ing about then? barely about the Title! And what is there in the Title to be dreaded, or objected to? Is it not a Scripture Title? Who then but deluded men would cry no King! Surely a ſpirit of deluſion is gone forth among the Nations, cauſing them to err from the truth, (even in civil things;) and cauſing them to believe a lie. Indeed this is threatened as an heavy curſe; and a Puniſhment for the wickedneſs of preſumptious men. (2. *Theſ.* ii. 11.) Yea GOD himſelf ſhall ſend a lying ſpirit among the Prophets (and Teachers,) leading them aſtray; that he might puniſh them with deſtruction, for their pride and preſumption, (as we ſee in *I. Kings*, *xxii*, *&c.*) But to the Law and to the teſtimony (ſays the Prophet;) If they ſpeak not according to this word it is, becauſe there is no truth in them.

Is not that curſe threatened on Judah, applicable to the preſent times? They ſhall paſs through it, hardly beſtead and hungry; and it ſhall come to paſs that when they ſhall be hungry, they ſhall fret themſelves, and curſe their King and their GOD, and ſhall look upwards, and they ſhall look to the earth; and behold trouble, darkneſs, and dimneſs of anguiſh; and they ſhall be driven to darkneſs, *Iſai. viii.* 21 22. Verily, this Scripture ſeems to be fulfilling every day! While men of depraved and corrupt minds, are daily ſowing the ſeeds of diſcord and ſedition, and ſtriving to ſubvert all good order among us, as well as in the neighbouring Kingdoms.

The word ſays, "Thou ſhalt not curſe (nor ſpeak evil of) the Ruler of thy people. (*Exod. xxii.* 28. and *Acts. xxiii.* 5.) But many there are among us, willingly ignorant of theſe things; who neither ſtudy the Scriptures, fear GOD, nor regard man! This conduct is an awful preſage, of impending ruin!—Others there are among us, equally pitiable, as to their ſtate and conduct; in that they daily wreſt GOD's word,

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(to their own ſelfiſh contracted views,) while all their thoughts are againſt him for evil. Thus profeſſing themſelves to be wiſe, they become fools, and vain in their imagination. (*Rom. i.* 21, 22.)

Theſe things ſhould awake our minds, from the ſlumber of inattention, to remember the public good in our private devotion! for it is a day of trouble and treading down. (*Iſai. xxii*, 5.) God's glory and authority are trodden down—Moral Precepts and ſound Doctrines are trodden down—The Godhead of Chriſt and the Blood of the Covenant, are now trodden down, by the daring ſocinians of our day. No wonder indeed, that ſuch ſpeak againſt temporal Princes, when they would uncrown the KING OF GLORY. Theſe are ſelf willed, having not the ſpirit, Filthy dreamers! who are not afraid to ſpeak evil of dignities. (2. *Pet. ii*, 10, and *Jude* 8.) But ſee their awful portion, who thus contemn the authority of the law. (*Heb. x*, 28, 29.) He that deſpiſed Moſes's Law, died without mercy, under two or three witneſſes: of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant an unholy thing, and hath done deſpite unto the Spirit of Grace? For we know him that hath ſaid, "Vengeance belongeth unto me, I will repay it ſaith the Lord."

God has given us promiſes concerning Kings, that all the Jacobins and Republicans on earth, can never demoliſh or overturn. (ſee *Iſai. lx*, 3; where ſpeaking of the Glory of Meſſiah's Kingdom,) he ſays, "The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing." Here is no mention made of Preſidents, Chairmen, Stadtholders, or Lord Protectors; but Kings, and how ſhould this promiſe be fulfiled, if Levellers were to prevail, in ſuppreſſing that order and title? ſee alſo *Rev. xxi*, 23, 24, where the Apoſtle is deſcribing the New Jeruſalem, (i. e. the Church

Church of God,) ſays, "The City had no need of the Sun, neither the Moon to ſhine on it; for the Lamb is the light thereof: And the nations of them that are ſaved, ſhall walk in the light of it, And the Kings of the earth do bring their Glory and Honor into it." The Apoſtle ſpeaks of Kings again, not Republicans. And from this deſcription of the Church, and Kingly beneficence to it, may we not ſay, "Bleſſed are the people, who are in ſuch a caſe; yea, bleſſed are the people whoſe God is the LORD, no weapon formed againſt them ſhall proſper." David could ſay, when deſtitute of human comfort; "This GOD will ſet me in ſafety from him that puffeth at me." (*Pſal. xii. 5.*) Among all the promiſes given us by our Saviour, there was not one made to deliver us from our allegiance to Kingly Government, tho' he knew the greateſt part of the earth at that time, to be governed by Deſpots, who had no fear of GOD before their eyes. And his making no promiſe of the kind was not for want of power; for all power in heaven and earth was given unto him, to do whatſoever pleaſed him; but he never ſignified an intention to ſuppreſs that dignified order in the world, but on the other hand, to make Kings a part of his Church, as well as a bleſſing to it. The Saviour told his Diſciples that if he made them free, they ſhould be free indeed; and yet theſe holy men enjoying the ſublimeſt Freedom, inculcated a due ſubmiſſion to Laws. Indeed Liberty without Laws, and Society without Subordination, are equally incompatible with Reaſon and Religion.

6. All Chriſtians are commanded to pray for the King: (And the effectual fervent prayer of the Righteous availeth much. a certain Queen uſed to expreſs more fear of the prayers of one man, than from the hoſtile force of fifty thouſand.) And I am ſure, if we believe in the Apoſtle's doctrine, we ſhall follow him as a loyal Subject. He exhorts, (*I. Tim. ii. 1. 2. &c.*) That firſt of all ſupplication, prayers, interceſſions, and giving

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of thanks, be made for all men; for Kings and all that are in authority; that we may lead a quiet and peaceable life, in all godlineſs and honeſty: For this is good and acceptable, in the ſight of God our Saviour. Thoſe therefore, who curſe the King, act worſe than Balaam!—When he was tempted by riches and honors, to curſe the choſen of God; he confeſſed he could go no further in good or evil, than permitted: Saying, "How can I curſe, whom God hath not curſed?" But there are ſome, who look for perfection in Kings, tho' there is nothing but corruption in themſelves. Our duty to pray for them, ſuppoſes them to be but men; and men of like paſſions with ourſelves; nor would they be fit for human ſociety if they were not. It is our duty to pray that their laws and lives, may be kept conſiſtent with the word of God; and that they may reign in the hearts of their ſubjects. When the people have forgotten, or neglected their duty, it has ſometimes happened that God has given them turbulent Kings, to chaſtiſe and humble, as well as to govern them: This all hiſtories abundantly teſtify, both ſacred and profane. Let us therefore, be earneſt with God in prayer, for our King and Country; and eſpecially at this time, while the ſcourge of the Almighty, is paſſing thro' the nations. The Lord's voice crieth unto the City, and the man of wiſdom ſhall ſee Thy name: Hear ye the rod, and who hath appointed it. (*Micah. vi.* 9.) But God complains, that they will not hearken to his voice, but that they pull away their ſhoulders, and ſtop their ears, that they ſhould not hear. And that they harden their hearts as an adamant, leſt they ſhould hear the law of the Lord. (*Zech. vii.* 11. 12.) "But hadſt thou hearkened to my commandments," (ſaith the Lord;) "then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea. *Iſai. xlviii.* 18.

In praying for our Sovereign, we pray for the peace of Jerusalem. (*Psal. cxxii.* 6. i. e. the peace, and prosperity of the Church;) which is nourished in all her forms, and indulged in all her opinions, under the genial shadow of a pacific Prince. But instead of these blessings, GOD would be just in ruling us with a rod of iron, and dashing us in pieces like a potter's vessel! For our sins, as a people are daily provoking the vengeance of Heaven. For thro' profaneness and dissipation, swearing and adultery, neglecting and perverting the ordinances of GOD; the land mourneth, (*Jer. xxiii.* 10.—*Isai. xxiv.* 4. 5.—*Hos. iv.* 2.) Yea, the whole Creation groaneth, and travaileth in pain together until now, (Jews and Gentiles,) under their enormous guilt; and not only so, but we ourselves also, who have the first fruits of the spirit; even we, groan within ourselves to be delivered. (not from Kings but) from our corruptions. (*Rom. viii.* 22. 23) GOD help us to lay sin to heart, and like the Ninevites, humble ourselves before him: And who can tell but he may be entreated, to deliver us from our present fears, and the fury of our enemies. Let us amend our ways before GOD, and the times will mend—Let us pray more, and we shall live happier—I'll warrant if men loved prayer more, they would have less idle time to plot against Government: But when people can find nothing to do with GOD, nor for him, the Devil will employ them.—The mind of man is too active to be long idle, and Satan too vigilant to see them want employ. But happy for those who have waged war with him, and engaged to serve under the banner of Christ. His yoke is easy, his burden light, and his wages an incorruptible crown that fadeth not away.

Many complain of the burden of Taxes, but very few of the burden

burden of Sin. They ſerve their King and Country with regret, but the Devil with delight.—They ſeldom complain of his ſervice being hard; nay, they cheerfully obey his commands: For to one he ſays come, and he cometh; to another go, and he goeth; and to the third, do this, and he doeth it. They will ſerve him with their lives and fortune, with their youth and old age: But let GOD command, and they are deaf —They are like the adder that ſtoppeth her ear, and will not hear the voice of the Charmer, charm he never ſo wiſely. The apoſtate ſons of Adam, are naturally attached to the works of darkneſs; and this attachment is the ſource of all the reigning evils of the day; even of rebellion againſt their lawful Princes. If I underſtand any thing of the Bible, and the doctrines of our eſtabliſh'd Church; public teachers begin at the wrong end of religion, who inculcate moral duties, without divine Graces. Firſt promote converſion to GOD, and that will cauſe reformation among men. But

7, and laſtly. I can adopt the text from my heart, (and ſay, "GOD ſave the King!") Becauſe he is a worthy example to the nation: As a good huſband, a tender parent, a faithful friend, and a mild Prince. Nor is the Queen leſs admirable in her deportment. A variety of well authenticated facts, prove her Majeſty's intrinſic worth, and draw her illuſtriou character and virtues as with a Sun beam; while the impreſſion they make on the heart of her loyal (I was nearly ſaying her adoring) Subjects, is durable as the engraving on braſs! Oh! What endearing examples of conjugal Happineſs, and paternal affection to the preſent Generation? The Lord increaſe their happineſs a thouſand fold, and bleſs their example to the inferior ſort. I am not aſhamed to confeſs before GOD, and in the face of the world; that the oaths that I have taken to my King and Country, do not bind me more ſecurely, than the love I have

to

to his perſon and Government.* Some peſtilent men, have endeavoured to caſt an odium on the authority of Kings, by partial repreſentations; and by ſcraping up a few unpleaſant examples of tyrants once exiſting, and the tyrannies exerciſed by them in different nations. But are all men villains, becauſe ſome have ſuffered at tyburn? Is Phyſic to be deſpiſed, becauſe in ſome caſes it is ſtrong poiſon? Were all the Diſciples to be dreaded becauſe one was a Traitor? How fooliſh, and yet how common are ſuch concluſions, in this ſeditious age! They are however beneath a conſiderate mind, and eſpecially the mind of a Chriſtian. Never were more awful Tragedies acted on the ſubject, under any King, than what were acted among the Romans, when under a Republican form of Government; as every Hiſtorian well knows. Nor were any people ever more fleeced and oppreſſed, under the moſt cruel deſpot in Europe, than the Roman vaſſals under their triumvirates. And if all men in authority were evilly diſpoſed, (as ſome would ſuggeſt,) it were better to be fleeced by one, than by

*When I recollect the devotional conduct of the Nation, a few years ago, when the indiſpoſition of our Sovereign excited ſuch ſympathy and concern, in almoſt every breaſt; and the nation panting with deſire as one man, to ſee him again reſtored; and when we contraſt with that, the preſent murmuring diſaffection; I am conſtrained to exclaim, "How is the gold become dim! how is the moſt fine gold changed!" (*Lam.* iv. 1.) How ſoon are they moved from their honorable itegrity? to believe the machinations of ſeducers, who are enemies to GOD, ſtrangers to the truth, and who would glory in accompliſhing their infernal purpoſes in our deſtruction! But ſhall we be ſo duped as to relinquiſh Reaſon and Religion together? to embrace ſuch fallacious pretenſions? ſurely no! but rather let us endeavor to reclaim our brethen and countrymen, unguardedly taken in the ſnare. I am ſorry to hear, that ſome men are ſo obſtinately perſevering in their own deluſions, as to decline the ſight of any publication tending to reclaim them. "Tell it not in Gath! publiſh it not in the ſtreets of Aſkelon; leſt the daughters of the Philiſtines rejoice, leſt the uncircumciſed Rebels triumph."

many

many. Beſides my plea is, that Kingly authority is founded in Scripture; and therefore, however unpopular the doctrine, we are bound in duty to maintain it: And in the name of GOD, let us rather die with the truth, than outlive it! And having, the GOD of truth on our ſide, and the truth of GOD in our hearts; we ſhall be good ſubjects to King George and King Jeſus: Holding faſt the ſword of the Spirit, which is the word of GOD; we ſhall wax valliant in warfare, turning to flight the armies of the Aliens; and finally by it, be made conquerers over the world of ſin. I wiſh I could ſee thoſe who dictate Reformation, to the families of their Governors, firſt begin it in their own! But alas! They ſee a mote in anothers eye, and allow *t.* beam in their own. Many of theſe pretended Reformers (or more properly Diſturbers) know not what they want, what they ſpeak, nor whereof they affirm. The hope of plunder ſtimulates thouſands to thirſt for Revolutions, while others are ever ſeeking ſomething new. Theſe are ſtriking at every honourable diſtinction, to bring it into contempt among the multitude. But are not the Titles of Lords, Dukes, and Kings, as antient as the Bible? Was not Abraham's Ambaſſador called Lord? *(Gen xxiv, 18.)* And was not the Title applied to Maſters and Govenors by our Saviour? *(John xv, 15)* And do we not read of the Dukes of Eſau, according to their families, after their places, and by their names? *(Gen xxxvi, 40, &c.)* The antiquity of theſe, none but Deiſts will diſpute; and had our noble Progenitors thought theſe diſtinctions uſeleſs, they would doubtleſs have aboliſh'd them long ago!—They had asmuch ſpirit and authority as we have, and yet judged it their duty (not to weaken, but) to hold up the hands of their Governors; and cheerfully to co-operate with their endeavours, to promote and maintain the public Peace.

When

When Iſrael had no King, they had no order; but every man did that which was right in his own eyes, (but ſee *Deut. xii* 8.) This would be our caſe in a ſhort time, if Levelling principles reigned among us. Let us view the features of Republicaniſm, drawn in the blood of a neigh bouring Nation*, and then ſay, "Who but Butchers and Canibals would cry, No King! The author of a recent publication, in ſtriving to eſtabliſh his darling ſyſtem, feels himſelf under the embarraſs'd neceſſity of inſinuating the invalidity of Human Laws, made prior to our time, and without our conſent; tho' it is impoſſible a ſingle ſtatute could be made with every man's approbation. He even goes ſo far as to aver, that in an age of civilization like ours, there is little neceſſity of laws, or any kind of Government to enforce them; (a ſentiment directly tending to every ſort of rapacity and diſorder.) On the ſame ground we may object to the laws of God, which were made long before our time, and entirely without our concurrence; and yet exiſting, for the eternal benefit of thouſands now unborn. I am ſorry to think a treatiſe of ſuch unhappy tendency, ſhould have been introduced into the world, under ſuch a miſtaken title. Had it been called the Wrongs of Man, there certainly would have been more propriety in the title: But the "Rights of Man," founded on the Abrogation of a Code, caſt in the Model of Divine Law; is ſurely an hypotheſis that none but the Devil could ſuggeſt. Laws and ordinances of divine appointment, are as binding now as when at firſt projected, tho' men have loſt their power and deſire to fulfil them. All other things ſhall wax old as a garment, but God's Laws (in all their branches) ſhall endure for ever. The firſt preacher of the Levelling ſyſtem that I

*Alluding to the preſent ſtate of the French Nation, involved in blood and civil Commotion.

remembe

remember reading of, was Satan; that grand father of lies. (*Gen. iii. 5.*) For envying the dignified happineſs of our firſt Parents, and minded to overthrow them, he beſieged them; not by fierce aſſault, but by perſevering ſubtlety: Saying, to the weaker veſſel, "GOD knows that in the day you do this thing, your eyes ſhall be opened, and ye ſhall be as GODS, knowing both good and evil. This ſuggeſtion ſucceeded to his wiſh, and to their moſt fatal coſt: For ſtimulated by propoſals of Equality with GOD, the unguarded and innocent fair, was precipitated into a trial of the infernal ſcheme: Perhaps as little ſuſpecting the conſequence that enſued, as the modern converts to that ſyſtem, who wiſh to give it a ſecond trial.

The falſe appearance of this ſtrange ſyſtem, allured the Iſraelites into the ſnare, and buried them at laſt in their madneſs and folly, (*Numb. xvi. 2.*) For Korah, Dathan, and Abiram, deſirous to ſuppreſs the dignity of Moſes, and Aaron, (the LORD's General and High Prieſt,) and to bring their miſſion into contempt with the multitude; aſſembled in a riotous manner, and diſputed their authority: Saying, "Ye take too much upon you, ſeeing all the congregation are holy every one of them, and the LORD is among them: Wherefore then lift you up yourſelves above the congregation of the LORD?" This was a part of their hoſtile conduct, but the Almighty ſoon decided the diſpute, by vindicating the honor of His ſervants, and avenging the ſedition of their adverſaries, with a fearful overthrow: For the earth opened her mouth and ſwallowed them up, and all they poſſeſſed (*ver. 28, 29, 30, 31, 32*) It is not for us to determine the fate of Schiſmatics, who deny the Scriptures, elude the force of reaſon, and repeat the conduct of thoſe who periſhed! But it is ſufficient for us, that however ſome may rage and imagine vain things, while others reel to

and

and fro, (from one opinion and Practice to another,) ſtaggering like a drunkard, or a Man at his wits end; God will maintain the cauſe of the Juſt, and by no means acquit the Guilty. He will rain Fire and Brimſtone, and an horrible Tempeſt on the Wicked; this ſhall be the portion of their cup (*Pſal. ii.* 6,)

II. I ſhall anſwer ſome of the objections commonly made to this doctrine; (and eſpecially to the preſent Form of our Engliſh Government.)

Obj. 1. But ſome will ſay, our burdens are heavy we cannot bear them!

Anſ. They are heavier in many countries leſs able to bear them; and yet for the ſake of Peace, each individual cheerfully bears his proportion: nor can public ſafety be maintained, without a public Fund. Beſides, the ſeditious practices of the Day, are calculated to increaſe, rather than diminiſh the burdens complain'd of*. And as to the extreme poverty of many among us, while a ſplendid Court is maintained, (tho' this is a bone of contention with ſome;) what connexion is there between theſe Subjects? that any ſhould make them a pretext to their ſeditious practices? Can any country exceed our example, as to proviſion for the poor? Or is any country more hoſpitable in relieving the ſick and the maimed? Are we not adorned by

* A certain ſeducing author, labours to work up the lower claſs to ſedition, by inſinuating that the burden lies chiefly on the poorer ſort; or at leaſt that the higher ranks do not bear their proportion; but by taking an impartial ſurvey, we ſhall ſee how far he is miſtaken, and that the revenue is levyed with a partiality in favor of the Poor. A few inſtances will prove this. For inſtance, Carriage Duty, Hackney Horſes, Stamp Duty, and Extra Servants. Who are affected moſt by theſe? the Rich or the Poor? And even the Window Tax, (conſidered their greateſt Grievance of all,) falls moſt heavy on thoſe who have large illuminated houſes in town and country.

hoſpitals

hoſpitals and diſpenſaries, almoſt innumerable on the public Bounty? And is not the country an Aſylum for the ſtranger in his diſtreſs? Beſides, have we not reaſon to believe, that half the poverty of our country proceeds from Indolence, Indiſcretion, youthful imprudence, and extravagance? Therefore, every man ought to reap the fruits of his own conduct, whether indolent or induſtrious; nor is there more encouragement for the latter, in any country in Europe; or under any Government in the known world.—It is true, misfortunes attend us all through life; and may involve us in poverty and miſery, where there has been no imprudence. But proviſion is made for ſuch: In different ways: nor will God ſuffer them to be forgotten in their diſtreſs. Bread ſhall be given them, and their water ſhall be ſure.

Obj. 2. But another will ſay, our Government is in many things corrupted, &c.

Anſ. Few bodies are free from all diſeaſes, and remedies improperly implied, are frequently worſe than the diſeaſe: So would a Revolution be in this Kingdom. I do not pretend to inſinuate, that the Britiſh Code is in all reſpects perfect, or that in all caſes the adminiſtration of Juſtice is impartially adminiſtered, that could hardly be expected among fallible Creatures: nor would I ſay the health of the Conſtitution was ſo far eſtabliſhed above the reach of melioration, as to ſpurn at propoſals of amendment, if made with diſcretion. But an untimely application for this, might prove as unfortunate to the Intereſts of the Community, as our adverſaries (at the door) could wiſh. Reformation is doubtleſs very deſirable among all orders of men; but I have already ſhown how we ought to begin it, viz. By fervent and perſevering prayer; with domeſtic reformation among ourſelves. Would to God this old faſhion method was again revived among us; according

cording to St. Pauls command· "Be careful for nothing, but in all things with prayer and ſupplication, with thankſgiving; let your requeſt be made known unto the Lord." But when God is neglected as our guide, we are like ſo many blind men grovling in the dark.—Few people conſider the fatigues and anxieties of Government, in ſuch a large community; tho' they feel the weight and importance of Governing a ſingle family. If men can break God's laws, and deſpiſe his Gover- which is perfect; no wonder they will cavil about human laws, and civil Government, which curb their rebellion, and bridle their licentious conduct.

Obj. 3. But we are unequally repreſented as a people in Parliament.

Anſ. This is not the fault of Government, but chiefly occaſioned by the viciſſitudes of time: Many Boroughs being almoſt depopulated, ſince the formation of an Engliſh Parliament; and other towns riſing up the while, in different parts of the Kingdom, are flouriſhing by Trade and Induſtry. Were theſe communities incorporated, it would be a conſiderable ſtep towards an equal repreſentation; nor is there a doubt of this being accompliſhed, if applied for in a proper way and at a proper time. But does this inequality ſpeak the propriety of a Revolution? or a Republican form of Government? or can a plea be collected from theſe things, to juſtify the ſedition of our modern levellers? Verily no! Beſides, how frequently have I heard, thoſe communities* that ſend no Member to Parliament, boaſting in their privileges, as having a right to carry on any buſineſs without reſtraint, or the inconveniences of riot and bribery, which too frequently attend elections. Lay therefore the ſaddle on the right horſe, and not crowd the faults of a people on the

*Alluding to Birmingham, &c.

head

head of their Prince; for every man ſhall bear his own burden. *(Gal. vi. 5.*

I am ſorry there ſhould be cauſe to lament the iniquitous conduct, of many communities who are incorporated, in their manner for electing Members of Parliament; and that ſuch people ſhould tax the Court with ambition, while they themſelves are chargeable with ſuch groſs corruption. How common is it for theſe people, to betray their Country, and ſell their vote on theſe occaſions, to the beſt bidder putting up, and then when their intereſts are neglected in Parliament, and they conceive themſelves oppreſſed, through the meaſures taken by ſuch repreſentatives; they cry out againſt Government at large, and conceal themſelves from their own odium. It is hard to ſay, which part of ſuch conduct is moſt abominable! Such curſed practices, muſt produce the like effects: nor can any thing proſper in Church or State, where ſuch iniquity prevails—God's curſe is upon it, and tho' hand join in hand, the offender ſhall not go unpuniſhed. Job ſays, "Fire ſhall conſume the Tabernacles of Bribery." *(Job xv, 34,)* The corruptions and venality of the Judges in Iſrael, firſt taught the people the neceſſity of a King to bridle their avarice, and ſuppreſs their Briberies. *(1 Sam. viii, 3, &c.)* The ſons of Samuel walked not in the ways of the Lord, but turned aſide after lucre, and took bribes, and perverted judgment. By theſe things the land is now defiled, and groans under her inhabitants! Men who can ſo baſely ſell their conſcience and country, would doubtleſs ſell their King, had they opportunity! In fine, the men who can receive bribes, are not to be truſted, in the way of temptation.

Obj. 4. But a fourth will ſay, many countries do better, and flouriſh more without a King, than we do with one, &c.

Anſ.

Anſ. I diſpute the aſſertion—Nor can the ſubtle windings of Republicans, defend their ſyſtem, from a juſt cenſure on this ſubject. Which of the Republics in the world, Holland, Switzerland, Venice, Genoa, or America, &c. can equal our flouriſhing ſtate, in commerce and agriculture? London itſelf, may vie with Venice, or the moſt flouriſhing Republican Sea-port in the world? Nay, where ſhall an equal be found? —And what is our envied happineſs to be attributed to? only (under GOD,) to the lenity and indulgence, the rectitude and glory of our laws and Conſtitution. Beſides, while they try to avoid what they think an evil in Monarchial Government; they fall into a much greater, under Republican forms. For, firſt of all, they muſt elect a ſubſtitute under ſome different title, and inveſt him with power to act as their head; and ſecondly by taking the power out of GOD's hand, they reject his ordinance. The penalty of the laſt is awful! And the former is attended with inconveniencies: Nor can we expect elected Governors to act for nothing. Every man ought to be paid for his time and labour, according to the importance of the buſineſs engaged in. The Ox is not to be muzzled that treadeth out the Corn. (*I Cor ix*, 9.) If Kings are GOD's Miniſters, (as we have already proved,) they are to be ſupported according to the dignity of their office. For who goeth a warfare on his own charges? Who planteth a Vineyard, and eateth not the fruits thereof? Or, who feedeth a Flock, and eateth not of the milk of the Flock? It would be a reproach to our nation, ſhould the Sovereign live like a private Squire, or bear a public burden with a private property; while the Nation is living in peace, and wallowing in wealth.

Nothing can be more abſurd than the ſyſtem of Levellers, view it in what light you will; whether as to property or authority. We may learn from daily experience, and from a thouſand

thouſand things in nature, that if all men had equal authority, there would be neither order nor authority among us. Even the domeſtic happineſs of a ſingle family, would ſink into diſorder and confuſion, without ſome head to govern: Nor can any Government exiſt, without ſubordination. Theſe things are obſerved even in Heaven; and want of allegiance, and ſubmiſſion to this divine order, was the cauſe of the angels falling from their firſt eſtate, to the miſery of chains and darkneſs, horror and impriſonment for ever. This doctrine is believed by the moſt uncivilliz'd barbarians on the face of the earth! And ſhall Chriſtians reject it? God forbid!—The former yield a cheerful ſubmiſſion to their reſpective heads, chiefs, and elders; and ſerve them as ſuch, with their lives in their hands! And ſhall we refuſe to ſerve ourſelves and country, under a mild Prince? ſurely no!—The very beaſts and inſects would condemn our rebellion, by their ſtrict obſervance of order. Mr. Wildman obſerves, in his deſcription of Bees, that they are like a well governed City; having a Queen over them, to whom they pay an implicit obedience. But ſome will anſwer, men are ſurely wiſer than beaſts and inſects; it is true, they are wiſe to do evil, but to do that which is good, they have naturally no underſtanding. Let the daring Deiſt, and preſumptious Infidel, look to theſe tranſitory tribes, and view examples in them, worthy the imitation of immortal beings! And while they read, let them tremble at the word, "Behold ye deſpiſers wonder and periſh!"

The anarchial ideas of equality, in point of property, are qually abſurd and impoſſible: Nor could any but an Idle ignorant Mob deſire it. Suppoſe an attempt of this ſort were made, and the opulent were to impart their property, in equal portions to the poor, and ſo undreſs themſelves to equalize their neighbours; ſuch equality would not laſt one week: For the

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Idle would indulge his Eaſe, the Epicure his Appetite, the extravagant his profuſion, and the vain and affected, their pride and pageantry. In ſhort, ſuch principles are the moſt deſtructive to care and Induſtry, and directly calculated to encourage the works of Satan. Once eſtabliſh this ſyſtem, and I'll bid adieu to all the bleſſings of civil ſociety! This would deſtroy the ſtimulation, enervate the Genius, and confound the deſigns of induſtrious men! in fact, this ſcheme (ſo much deſired by many,) is not only repugnant to the word of God, but is pregnant with as many curſes, as would fill a volume, only to name them! Nor can any man of principle or property, give ſuch a monſtrous hypotheſis a peaceable lodging in his houſe.

Obj. 5. But ſays a fifth, hereditary Government is dangerous to the liberties of the Subject, as ſuch cannot be always the choice of the people, and beſides, a wiſe King may have a weak ſon, (ſays Mr. Paine, &c.)

Anſ. In the firſt place, hereditary Kings, are preferable in every ſenſe to elected ones; being more ſcriptural, (conſequently more approved of by God;) and the moſt effectual way to prevent factions and parties, tumults and briberies among the Populace; And ſo far from endangering the liberties of the people, it is abſolutely the beſt method to preſerve them! For while the one might buy and ſell the people like ſheep, the other will feel it his intereſt, to maintain and defend them, in their rights and privileges; ſeeking their good, and that of their Poſterity. Is it not a natural ſuppoſition, that a man will be more anxious about the repairs and improvements of an hereditary freehold eſtate, than one that vaniſhes from his Poſterity on his Death? In the former, a proſpect of his own friends and family, enjoying the fruits of his anxiety and laboour, muſt be a conſiderable ſtimulus to invigorate

vigorate his actions: But on the other hand, that man would have very ſlender inducements to exert himſelf for the public good, when his children were likely to be cut in pieces, by the Factions of the next Election. Beſides, who would expect that happineſs under an Elected King, (or pay that homage to him,) that is due to the LORDS Vicegerents? Indeed if we conſider the circumſtances attending the Election of an Emperor, and the ſtanding forces, ſometimes neceſſary on theſe occaſions; Reaſon muſt turn the ſcale in favor of an hereditary quiet, and peaceable Succeſſion; (If it were undecided by the moſt high.) Beſides, as there will always be two Parties in Elections, it is but natural to ſuppoſe that when party ſpirit runs high, the victorious party will not only triumph over the vanquiſhed, but treat them as ſo many caſt-ways: And there will be always people enough to add fuel to the fire of animoſity, till at laſt ſomething ſerious enſues. Thus while one party enjoys the royal Partiality, the other will attempt to undermine the Throne. And ſetting theſe evils aſide, it is fifty to one if a perſon elevated to the Throne from the inferior ſtations, would not be intoxicated with the glory of Monarchy: while the lawful heir, is gradually prepared under proper Tuition for entering the important poſt. Beſides, people are not always to have their choice, but are bound to abide by the LORD's choice; or endure the conſequence which many have ſmarted by. That our choice muſt be given for GOD's, will appear very clearly, by reading *I. Sam. xvi*: Where we ſee the ſons of Jeſſe paſſing before Samuel, as candidates for the Throne of Iſrael. But even Eliab was rejected, tho' offered by his father, and admired by the Prophet; and David the choice of GOD anointed as King. And however men might have ſuppoſed their rights encroached on, GOD maintained his own prerogative, and the right of his anointed. But when men will do GOD's work, they generally mar it in their hands; and when they become their own carvers, generally cut their own fingers

gers. It is true, a wiſe King may have a weak ſon, and God may ſuffer him to reign, as a ſcourge to impious people; but this is not our caſe. Men are apt to view things ſuperficially, and then inſtead of tracing their misfortunes to their true cauſe, they begin diſputing God's right, to do what he will with his own. They even claim rights, which God has never given them, and deny the wrongs he charges them with.

When heady minded-men, are purſuing their favorite topics (however contrary to the word of God,) they will wade through blood to obtain them, tho' they periſh in their purſuit. If Kingly Titles are ſo diſguſtful to the ſons of ſedition, we muſt naturally expect the ſacerdotal order (Biſhops, Prieſts, Deacons, &c.) will be equally the object of their envy; tho' as evidently inſtituted by divine anthority *1 Tim. iii, &c. &c.* Theſe degrees are of Apoſtolic Inſtitution; nor does the abuſe they are ſubject to, nor the declenſion of their piety, who may fill theſe offices, render the inſtitution null or uſeleſs. But when people begin to level what God has conſecrated, they ſeldom fail to gratify their maſter, by attempts to level the authority of God himſelf: And thus indulging the Deiſtical principle, they are willing to ſuppoſe that God is altogether ſuch as themſelves *(Pſal l.* 20.) Our Engliſh laws are)in general) founded in Scripture, and our form of Government, is well known to be the admiration of the world! All men have an equal right, to demand juſtice when oppreſſed; and if the laws are not perverted, their grievances will be readily redreſſed: Yea, ſuch is the harmony of our Conſtution, that all ranks of people, have a mutual dependance on each other. The Prince wants the labour of Peaſant, and the Peaſant the protection of the Prince; a nobleman dares not ſmite his labourer without expoſing himſelf to juſtice, nor is his perſon inſulted, or his property embezzled without having laws in his hand to puniſh. In ſhort, the Conſtitution of this Country

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is like a well proportioned body; whoſe ſymmetry, and organization are renowned through the Earth! and the very defects which critics explore, tend to ſet off the whole with greater luſtre. Theſe are as ſhades in a painting, or as diſcords in Muſic; which by preparing the ear, uſher in the concords to greater advantage. Nothing can come nearer St. Paul's deſcription of the Church, (or myſtical body of Chriſt) than the Conſtitutional form of our political body. He ſays *(I. Cor. xii.* 13) we are all baptized into one body, and have been all made to drink into one ſpirit. The foot cannot juſtly complain, becauſe it is not the hand; nor can the ear murmur, becauſe it is not the eye; ſince each of them anſwers an eſſential purpoſe, and the body would be imperfect without them: But take off the head and it would be worſe than imperfect, for the life muſt neceſſarily ceaſe. Here one may ſee the political body depictured in all its parts: The head (as the ſeat of intellectual powers) to rule, with ears to receive reports, and eyes to watch over, and direct the body in the way of ſafety. The King is the head of the political body, his Miniſters are as eyes to reconoitre the general intereſt of the body,* and the repreſentatives of the nation, as ears to the voice of the people. Here are alſo hands for Induſtry, feet to ſupport the body, and all the other parts fitted with admirable wiſdom for the ſeveral offices aſſigned them. But ſhould we ſee the feet or hands rebelling againſt the head, and attempting to level it with the feet, becauſe of the dignity of its office; ſhould we not pity the Inſanity of ſuch a perſon? and conſider confinement in ſuch a caſe more proper than freedom? nor could our

*I think without injury to the ſacred text, we may accommodate the words of our Saviour, to our preſent purpoſe, "If thine eye be ſingle, thy whole body ſhall be full of light." While our nation is bleſſed with a Miniſter of ſuch diſintereſted conduct, and ſhining abilities; there can be no fear but our Political Body will be full of light, and continue the admiration of the world.

"Rights" be protected from the Lunacy of modern polititians, were it not for our laws, and the vigorous interpoſition of the civil Magiſtrate.

Can we reflect on the bloody Tragedies which have marked the elapſed Year, without feeling a deſire to annihilate the cauſe? ſhall we tamely ſubmit to be led by the blind, to ſacrifice our bleſſings for an empty ſhadow? ſhall we gratify the Ruffians who have murdered their Monarchs, by approving their conduct and following their examples? can we hear the guiltleſs condemned by an illegal Tribunal, for ruling according to the laws of their anceſtors, and ſee the accuſer become the Judge, and not pity their deluſions who deſire ſuch Liberty? and when we hear of their wiſhes to bring all the ſurviving Monarchs like *Louis* to the Scaffold, it only demonſtrates more fully the awful depravity of human nature; which (when given up of God,) has no bounds to its licentiouſneſs! but is catching at every Heretical Novelty, that intereſted ſeducers may impoſe on the world, however dangerous and fatal to Society. But to ſtop this torrent ſhould every one that is Godly make his prayer unto the Lord in a time when he might be heard; ſo that in the great water-flood, it may not come nigh him.

Some may probably think I have treated this ſuject partially; nor is it hardly poſſible (while fighting with beaſts of Epheſus) to be otherwiſe: But God forbid I ſhould be more partial than ſcriptural, tho' in a good cauſe. The party I am contending with ought to be rebuked ſharply, becauſe they are to be blamed for departing from the truth (*Tit. i.* 13.) The Apoſtle found many characters of this ſort in his day; and ſtiling them *unruly, vain Talkers, and Deceivers, whoſe Mouths muſt be ſtopped, who ſubverted whole Houſes, Teaching things which they ought not.* (*ver.* 10. 11) David cut off the ſkirt of Saul's garment only, when he caught him in the Den; but had Saul found the ſame opportunity, he would have probably cut off Davids head;

Thus

Thus would I wiſh like David, by Scripture and reaſon to convince thoſe people of their inconſideration, who at the ſame time will not heſitate to condemn my conduct, with the cauſe I ſerve. If we are commanded to do good to all men, and this Treatiſe has the leaſt tendency to accompliſh that End; I muſt be in the way of my duty, when endeavoring thus to ſerve my country. I am happy to find we are not without witneſſes to atteſt the Glory of Britiſh Liberty,* and I ſincerely hope their attempts will be crowned with much ſucceſs, in circles where this work may never come.

I have read ſome recent publications, on the Republican ſyſtem, and do not wonder at ſome good men being at firſt enſnared by their ſpecious pretences; but let them read again, and then determine. Remember, the ſnare is not laid in the ſight of any bird, but concealed as a trap. The Angler conceals the hook, under a tempting bait, that the unguarded fiſh may thereby be taken.—Satan himſelf alſo is transformed into an Angel of light, that the unwary may fall into his ſnare. Therefore the more ſpecious the arguments, the greater caution is neceſſary in reading them, as the pill may convey poiſon unawares. Thus have I delivered my ſentiments with an honeſt freedom, and ſhall conclude by recommending the peruſal of the ſubject, as founded in GOD's word; Not doubting, but all who have ſeriouſly weighed it, will join me in praying, "*GOD SAVE THE KING!*"

*Since the firſt edition of this treatiſe came out, I have ſeen a pamphlet, entitled "A Proteſt againſt Paine," and tho' I have not the honor of a perſonal acquaintance with the author he is entitled to my warmeſt thanks, if worth accepting; awhile I take the liberty of recommending that pamphlet to the reading world.

LORD, thou haſt bid thy People pray
For all that bear the ſov'reign Sway,
And thy Vicegerents reign:
Rulers, and Governors, and Power;
And lo! in faith we pray for ours;
Nor can we pray in vain.

Jeſus thy choſen Servant guard,
And every threat'ning Danger ward
From his anointed Head;
Bid all his Griefs and Troubles ceaſe,
And thro' the paths of heavenly peace
To Life eternal lead.

Cover his Enemies with ſhame,
Defeat their dire malicious aim,
Their baffled Hopes deſtroy;
But ſhower on him thy Bleſſings down;
Crown him with Grace, with Glory crown,
And everlaſting Joy.

In hoary Hairs be thou his God,
Late may he ſeek that high abode,
Late to his Heaven remove;
Of Virtues full, and happy Days,
Accounted worthy by thy Grace,
To fill a Throne above.

And when thou doſt his Soul receive,
O give him in his Offſpring, give
Us back our King again;
Preſerve them, Providence divine,
And let the long-illuſtrious Line
To lateſt Ages reign.

Secure us of his royal Race
A Man to ſtand before thy Face,
And exerciſe thy Power;
With Wealth, Proſperity, and Peace
Our Nation and our Church to bleſs,
Till Time ſhall be no more.

FINIS.